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Saskatchewan History

Volume VIII

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Early Combines in Saskatchewan

THOUGH the use of the combine on the Canadian prairies is of comparatively recent date, the history of its introduction is not well known. Not long ago a press report indicated that the first machine was brought to Saskatchewan in 1922.¹ It is clear, however, that this was not the first, and evidence available at present indicates that the first machine in Saskatchewan and in Western Canada was a California model introduced in 1910. The following summary of this evidence may be of some interest to readers of *Saskatchewan History*.²

The present-day combine is of American and Australian lineage. A patent for a combined harvester and thresher was issued in the United States in 1828,³ and the first successful combine is said to have been built in Michigan in 1836.⁴ It was not in this area, however, that the combine first became popular, but rather in the drier regions of the Pacific coast. The machine was introduced in California about 1875; factory production began in that state in 1880, and by 1900 the combine was harvesting two-thirds of the wheat crop.⁵ The California machines were large, cutting a swath from 16 to 24 feet wide. They were expensive, and some required 36 horses to pull them, and were operated by a crew of five men.⁶

Meanwhile, the combine had developed independently in Australia. There in 1843 a farmer, John Ridley, inspired by Pliny's description of a header invented by the ancient Gauls, constructed a workable machine to cope with his over-ripe wheat crop. Other machines were built in later years, and by the 1890's the Australian models had become relatively small, compact units. It was the Australian product which inspired the Massey-Harris Company to develop an improved model for the Australian and Argentinian markets during the first decade of the present century.⁷

Curiously enough it was a Californian rather than a Massey-Harris machine which was the first combine used on the Canadian prairies. This machine was imported from Stockton, California, in 1910 by Colin Shand and Harry Edmonds, partners who farmed a large area bordering the Qu'Appelle valley near Welby, Sask.⁸

¹ *The Western Producer*, November 18, 1954.

² I am indebted to Mr. Gilbert Johnson of Marchwell for bringing this subject to my attention and for forwarding information and photographs from Mr. Arthur G. Kelly of Welby. Dr. F. H. Auld of Regina has also provided information secured from The Department of Agriculture, Ottawa, and from other sources.

³ J. G. Taggart and J. K. Mackenzie, *Seven Years' Experience with the Combined Reaper-Thresher* 1922-28, Canada, Department of Agriculture, Bulletin, No. 118, new series, 1929, p. 3.

⁴ Article "Farm Machinery", in *The Encyclopedia Americana*, 1953 ed.

⁵ *Ibid.*

⁶ Articles "Agricultural Power and Machinery" and "Harvesting Machinery" in *Encyclopedia Britannica*, 1952 ed.

⁷ See Merrill Denison, *Harvest Triumphant, The Story of Massey-Harris* (Toronto, 1948), pp. 156-7, 179-80.

⁸ Mr. Arthur G. Kelly of Welby has informed me that the partners farmed the N $\frac{1}{2}$ of s.12, the SE $\frac{1}{4}$ of s.13, the S $\frac{1}{2}$ of s. 14 and the S $\frac{1}{2}$ of s.18 all in tp. 18, r. 31, W of 1st, and the N $\frac{1}{2}$ of s. 7, tp. 18, r. 30, W of 1st.

Writing to Professor E. A. Hardy of the University of Saskatchewan in 1928, Mr. Shand described the introduction of this machine. The following is a copy of the original letter, supplied by the Agricultural Engineering Department, University of Saskatchewan:

2640 Walnut Ave. S.W.,
Seattle, Washington,
January 14, 1928.

Mr. E. A. Hardy,
University of Saskatchewan,
Saskatoon.
Dear Sir:

Your letter re "Combines" was forwarded from Kindersley.

Mr. Edmonds and I imported a Combine from Stockton, Cal. in 1910. The machine was the Standard Level Land Machine 30 x 42 with 20 foot Header and manufactured by the Holt Co. Power was supplied thru both ground wheels. The threshed grain was delivered in bulk to a grain wagon hitched to the rear of the machine. We hauled the outfit with a Hart Parr tractor 30-60 H.P. We were farming a tract of light uniform quality land quite level, situated west of Welby Siding G.T.P. and entirely favorable for Combine threshing. We were growing the variety of Red Fyfe wheat commonly raised at that period. About 600 acres of wheat was successfully handled with this machine in each of the years 1910-1-2. Generally the wheat when shipped graded "tough". In the year 1913 we grew 600 acres of Flax and successfully handled the harvesting with the same outfit. Snow came early that year when we were about half thru, and the balance of the flax was cut next spring, and was of an inferior quality after the winter. We discontinued farming in 1914 and left the country. Our successors were unable to operate big traction machinery and returned to horse methods and as far as I know the Combine we used is still at the farm. It is unquestionably a cheaper and more labor saving way of harvesting than the method in general use. The risk of shelling is compensated for easily by the other savings. The risk of having standing grain snowed under in Saskatchewan is great and a ten foot combine should not be relied upon to harvest more acreage than say a 10 foot binder would cut in the cutting season.

Yours truly,

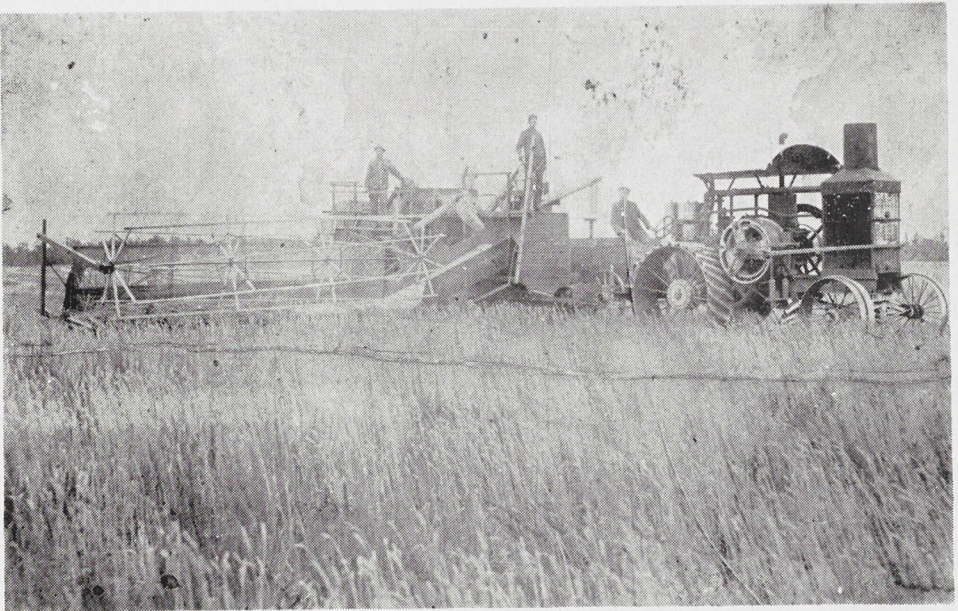
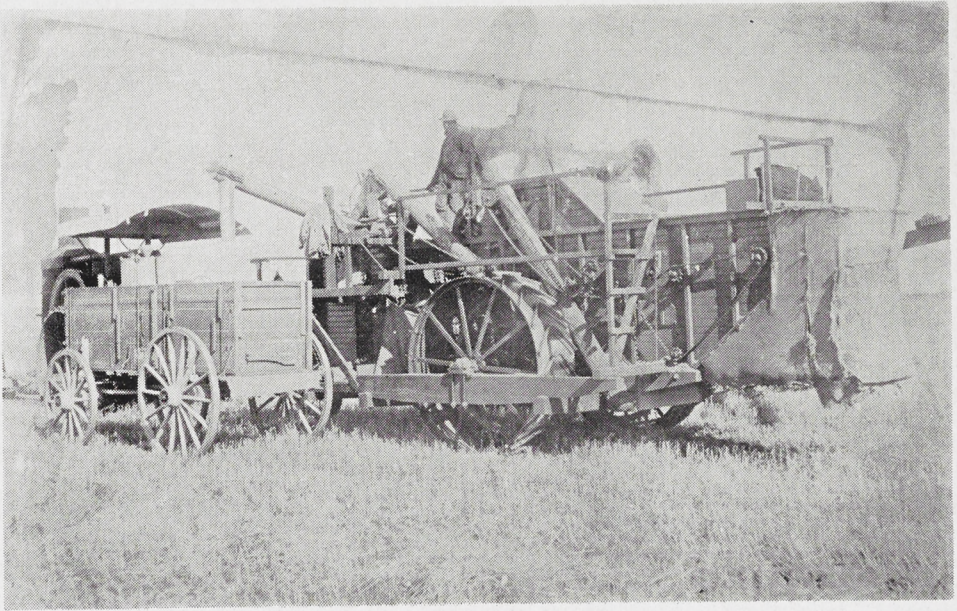
(Signed) C. J. F. Shand.

Return enclosed photo. Nor'-West Farmer can use it if they wish.

The Nor'-West Farmer referred to this and other early machines in an article entitled "Combines, Old and New, Being an Account of the Development of Combine Harvesting in Western Canada", published on May 21, 1928.

Mr. Arthur Kelly of Welby, who knew Messrs. Shand and Edmonds, reports that during the last season of their operations a large shipment harvested with this combine was ruined by the presence of green weeds, which heated the grain in transit to Fort William.⁹ Apparently this model could not cope successfully with the weed seed problem. Unfortunately the machine itself, Mr. Kelly reports, has long since disappeared—a victim of scrap metal salvage.

⁹ Information supplied by Mr. Kelly.



Holt Combine on the farm of C. Shand and H. Edmonds, near Welby, Sask.

Reports on other early combines in the province before 1922 are at present incomplete. F. W. Foss, who farmed somewhere in southern Saskatchewan, brought in a machine from Idaho in 1912, which he used for harvesting flax and coarse grains. It cut an eight foot swath and was pulled by eight oxen.¹⁰ The article in *The Nor'-West Farmer*, referred to above, states that Curtis Baldwin operated a home-made combine at Aneroid about 1914.

It was not until 1922 that the next combine appeared in Western Canada. That year saw the first test of a Massey-Harris machine on the Canadian prairies—at the Swift Current Experimental station. Massey-Harris machines had been introduced to the Western United States during the War, but had not been regarded as suited to the slower ripening areas farther north. The machine tested at Swift Current was the Argentine model, and the results were so favorable that it was purchased by the Station for further experimental work.¹¹

1922 also saw the first testing of an International Harvester machine on the farm of E. B. Gass at Cabri. In 1924 this machine was purchased by Lars Hendrickson of Swift Current.¹²

The next machines to appear in the province were produced by the J. I. Case Co. *The Nor'-West Farmer* describes their introduction as follows:

At the same time [1924] three Case combines were purchased by the following farmers: F. B. Lynch, Forgan, Sask.; M. M. Hess, Hughton, Sask.; and Kinnon Bros., Hughton, Sask. . . . It is worthy of note that the Saskatoon branch of the J. I. Case Threshing Machine Company at first refused to sell to these men, feeling that the machine was unsuitable to Canadian conditions. Mr. Hess brought in a machine from Kansas, and then the company procured two machines for Mr. Lynch and Kinnon Bros.¹³

The first combine in Alberta is reported to be the one purchased in 1925 by Earl G. Cook of Pincher Creek.¹⁴

In 1929 a report on seven years of experiment with the combine at Swift Current was prepared by Messrs. J. G. Taggart and J. K. Mackenzie of the Experimental Station staff. Reviewing the introduction of the various models from 1910 to 1924, the authors wrote:

¹⁰ Information supplied to Dr. F. H. Auld, Regina, by Mr. J. M. Armstrong, Ottawa, from the records of the Experimental Farms Service, Department of Agriculture.

¹¹ See Taggart and Mackenzie, *op. cit.*, p. 5 and Denison, *op. cit.*, p. 255. Previous to the Taggart and Mackenzie pamphlet, the following pamphlets on the combine were issued: G. F. Boyd, *A Consolidation of Field Reports on the Combine Reaper-Thresher in Saskatchewan*, Saskatchewan Department of Agriculture, Field Crops Branch, Bulletin 78, 1926; Evan A. Hardy, *The "Combine" in Saskatchewan*, University of Saskatchewan, College of Agriculture, Bulletin No. 38, July, 1927; J. K. Mackenzie, *The Combined Reaper-Thresher in Western Canada*, Canada Department of Agriculture, Pamphlet No. 83, new series, 1927. The latter two reproduce the names of Messrs. Shand and Edmonds incorrectly, and are also in error regarding the date of introduction of their machine.

¹² Taggart and Mackenzie, *op. cit.*, p. 5.

¹³ This portion of *The Nor'-West Farmer* article is based on information from Mr. Mackenzie.

¹⁴ Article in *The Nor'-West Farmer*.

These sales marked the beginning of the advent of combines in Western Canada, the number of which increased from five in 1924 to 4,341 in 1928. The machines sold since 1922 were undoubtedly much more efficient than the clumsy ground-driven machines of 1910, but an even greater factor in the success of the later machines was the peculiar combination of low grain prices and comparatively high labour costs that obtained in the years immediately following the ending of the war. This situation caused many farmers to give thought to ways and means that might serve to reduce the cost of production. The present popularity of the combine is largely an outcome of the narrow margin that existed between the cost of production of wheat and its return value in the years from 1920 to 1924.¹⁵

Since 1931 the number of combines in Saskatchewan has increased in dramatic fashion: 6,019 in 1931; 11,202 in 1941; 42,997 in 1951; and an estimated 68,000 in 1954.¹⁶ The machine would not have attained its present position, however, without the modifications which were devised to cope with harvesting conditions in this area. These modifications were concerned with swathing and "combining" the swathed grain. The swather, or windrow harvester, as it was originally called, was developed because of the hazard involved in delaying the "combining" of standing grain until it was mature and dry enough for storing. In a series of articles in *The Western Producer*,¹⁷ H. H. Hanson of Lajord describes the construction of swathers, and pick-up attachments for their combines, by his brother and himself in 1926. These machines were built for their own use, but their ideas were soon adopted by manufacturers of farm machinery. C. S. Noble of Nobleford, Alberta, reported the use of swathing and pick-up attachments for combines during the 1927 harvest season, but they were "rather crude".¹⁸ At that date they were still in the development stage.

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¹⁵ Taggart and Mackenzie, *op. cit.*, p. 5.

¹⁶ *Census of Canada*, and estimate provided by the Statistics Branch, Department of Agriculture, Regina.

¹⁷ August-October, 1954.

¹⁸ Article in *The Nor'-West Farmer*.

The Composite Pioneer

A PIONEER is an individual who blazes a trail into strange territory for others to follow. But they do not refer to themselves as "pioneers", these men who came to what is now Saskatchewan. They were "settlers" then; they are "old timers" now. They learned "the hard way" the frontier's rule of innovation, adaptation, invention—or else, defeat. They learned, and so did their wives and the children that soon filled their little sod or frame houses; and when they tell about learning the hard way they add, "—we always tried to see the funny side of everything, even the hardships". They were "trying to make a go of it"; they had come west to make a better life for themselves and their children. For one who said, "This country should have been left to the Indians. It never was fit for a white man" (he had experienced flood and drought, cyclones and blizzards, hard frosts and grasshopper plagues) there were others who in the words of the daughter of one of them, "wouldn't have gone back for a good deal".

The pioneers brought west part of their former lives—a chair or two, a chest of drawers, some crockery, perhaps a trunk filled with whatever people refuse to leave behind, even moving to an unforeseeable life in an unknown country. First they came in carts drawn by oxen or horses; later they came by railroad. They brought not only these possessions; they brought too, the convictions and abilities their parents had taught them, the "way they felt" about things, the ways they had learned to deal with people and situations.

A man who came to the North-West Territories in '87 says, "The settlement was pretty well all from Ontario and they were all pretty prim and religious and had a lot of horror of 'the wild west' and of copying it in any word or deed. All they strove for was getting schools and churches going. They tried really to make this country a 'New Ontario'".

In the answers to the Saskatchewan Archives' Folklore Questionnaire—"folklore" meaning tradition, something handed down by memory and practice, not written—there is reflected much of what the pioneers were before they started west and what, besides their tangible belongings, they took with them to strike new roots and to give the new life continuity with the old.

Since many of the answers are the same or nearly the same, there develops a composite picture of the pioneer who settled in what is now Saskatchewan.

.....

The Saskatchewan pioneer was first of all a farmer.

In parkland or prairie, raising grain or stock and their feed, he was a farmer. He had to conquer, not simply adapt as had the trader, the miner, and the cattleman. And his weapon was the plough. With his plough the pioneer sliced into the buffalo-trodden sod of the prairie and of the sods he built his first house. He learned how to do this from others; or he simply tried and failed and tried again. He learned too how to build pole-and-straw shelters for his beasts, out of the dried tall grass of the prairie and the poplars that grew along a coulee in groves he called "bluffs".

The oxen that pulled his walking plow in the early days are a story in themselves. Yokes were most often named "Buck" and "Bright". The only other names even approaching these in favor were "Lion" and "Lamb". Maddening creatures to drive, slow and stubborn and sly too, they moved even a God-fearing man to profanity. Swearing at oxen, comments the daughter of one pioneer, was not considered real swearing at all! As soon as finances permitted, the settler replaced his oxen with horses—which he most often named "Prince", "Queen", "Nell", "Kate", "Bill", "Maud" or "Jess".

A man with a wife along was fortunate. Those who "batched it" lived on tea and bannock with whatever game they could shoot—and visited as often as they could the man whose wife baked bread, kept even a sod house neat, and saw that buttons were sewn on.

Life was hard for all, however—the skilled and the unskilled, the family man and the lone adventurer. Shelter without timber; water without springs; warmth without anything to burn—a way must be found to solve all these problems. They learned to joke about even this.

There was the gumbo—so adhesive that even the chickens could not walk in rainy weather, so much of it stuck to their feet. A man, people said, could go around with a homestead on one foot and a pre-emption on the other.

And there was the wind, the constant prairie wind that sometimes whipped itself into a fury. So they told the story of the post holes with all the soil blown from around them so they stood right up in the air. (Or the gopher holes. Or the well.)

There were the mosquitoes—clouds of them. One defense was the smudge; the other was the joke. A man working wanted to know what time it was—so he poked a hole through the solid mass of mosquitoes to have a look at the sun. Another man was carrying an iron pot along a trail and was so beset with the brutes that he put the pot over his head and squatted, hoping they would go away. Instead, they bored holes in the pot with their bills to get at him. With a hammer he nailed their bills down, making them prisoners on the pot. But they flew away, carrying the pot with them.

The capricious changes of prairie weather came in for their share of tales, too. Chief of these is the one about the man starting out on a bobsled in deep snow and getting caught in a chinook. He turned and raced homewards as fast as his horses could go. The warm wind was so close all the way that while the front runners were in snow the back dragged on bare ground. And there's this theme with many variations:

First Emigrant: "Is there any summer in this country?"

Second Emigrant: "I don't know. I've only been here ten months!"

They joked about their own ineptitude, too. The "green Englishman" was a stock figure. (In real life he was pathetic. His mistakes due to ignorance of how to do things sometimes meant total ruin). The joke most often told on him was about how, crossing a stream in his buggy, he lifted the hind wheels so the horse could put his head down to drink.

.....

But making a living in pioneer days was not funny. At best it was hard work and at worst it was a fight for survival. "With the struggle to live and the struggle to pay heavy costs of operating a farm . . . my daily record would not make happy reading", wrote a woman who kept a diary from 1897 to 1941. A man said, "No written word could describe the loneliness; after many years you can still feel it all . . ." A hardier (or luckier) soul contradicts this: "I don't think people were very lonely. They knew what to expect when they went out there; they knew they had to stand on their own feet . . . if you were in real trouble you could depend on your neighbors . . . Homesteaders were too busy to get lonely."

It was true about the neighbors. Especially when a woman had need of another when her babies were born, "there was always a neighbor to come and stay a while". The baby was duly given its first bath in snow or rain water that had just fallen, if this was possible; and the helper stayed on to care for mother and babe and keep house too, until she was no longer needed.

Children were given two rather than one Christian name, in general. They played the games their parents had played—from "this little pig" to "I sent a letter to my love"—and learned their alphabets the same way too, beginning with "A was an Archer—". They said the same prayers—"Gentle Jesus" and "Now I lay me". They were told that a "a stitch in time saves nine"; that "pride must abide a little pain"; that "handsome is as handsome does" and they sooner or later learned the bitter truth of "if you burn your seat you must sit on the blister".

With the family dog as companion (more likely to be named "Watch" or "Rover" than anything else, though "Sport", "Pal", "Gyp", "Collie" and "Spot" were all good names too) the boys roamed the prairie or woodland and learned its lore. The house cat, who answered to just "Pussy" or "Kitty" very often, or was generally named "Tom" or "Tabby", saw the little girls grow up into good housewives as they helped their mothers. Barn cats were not named; one man had twenty cats to keep down the gophers—and all answered to one name: "Kitty".

.....

Gradually the land was tamed. The old trails "rutted so deep you could scarcely cross over them" were almost obliterated by the farmers' furrows. The ruins of forts, of trading posts, the buffalo wallows, the heaps of buffalo bones, the Indian rings—all were familiar, unremarkable. There is little comment by settlers about the original inhabitants of the country. In some parts, there were few Indians and these were roaming bands. There are a few incidents, frightening or funny or both: Indians entering a house to demand food or something else they fancied; Indians teaching settlers what fruits and berries to eat; a young man being warned about Indian women who "will medicine you"; references to "the Rebellion". From Indians, farmers learned some weather signs.

When muskrat houses are big and high, winter will be long and severe. Or so people said. They said too, "Frogs have to be froze up three times before spring is really here". And they said, "It's not really cold until you spit marbles" and "It was so dry a cat couldn't spit at a dog."

Everyone, or almost everyone, heard the sound the Northern Lights make on very cold nights. It was a crackling sound—or a scrunching or rustling or swishing sound. It was “like lighting a match, the old sulphur kind” or “like the rustle of a taffeta petticoat” or “like shaking a blanket”. Or it was like crumpling paper, “like electric wires when they short”, “like wind blowing through a fine sieve”. Or it was a snapping sound, a murmur, a sizzling noise. It was like dipping a hot iron in cold water. “Sure, they make a noise”, says one man. Others “have heard of it” or “think it is the Lights that make the noise”, they heard; or they “didn’t hear it but had an uncle who went to the Klondyke and heard it out there”. Only a very few say the Aurora Borealis is silent. As to the origin of this weird and wonderful display; nearly all those who venture an explanation say it is the sunlight shining on ice formations (or icebergs) in the north or “at the Pole”. Only one mentions the Indian belief that the lights are the souls of dead warriors, dancing.

Comment on another phenomenon, the rainbow, is generally on the pot of gold at its foot, rather than the recalling of any particular rainbows. One woman drove right through one and saw it on her arm and on the horse. “But the pot of gold”, she adds wistfully, “must have been at the other end.”

The farmers’ mundane world meant first of all, food. Especially in the first years, the pioneers relied on wild foods for variety in their diet. They learned about saskatoon berries, bull (buffalo) berries and many other berries and fruits. They ate pigweed and dandelion greens, mushrooms and fiddleheads, nettles and wild onions. They preserved or dried rose hips and berries and they used wild hops for yeast. They raised pigs for meat and later, cattle. They shot or snared game—rabbits, deer, prairie chicken, bear; there were fish too. Even gophers were eaten by some settlers—and declared good eating too. There’s one tale of an official who had a good deal of unexpected company—and a cook who became a legend. After one particularly delicious dinner of stewed meat, set before a distinguished guest, Lizzie reassured her employer: “I’m glad you liked your gophers but dinna be feared, there were none of them poisoned, I shot them a’ myself.”

.....

Sheltered and with food for his needs, with a growing family and a growing understanding of the way of life in the Great Plains country, the pioneer continued to weave into the fabric of a new life, threads from the old. On winter evenings, sitting in the dark with only the light from the stove, so as to save coal oil, people told stories or sang songs together.

“My father would tell of people he had met in his travels, of old times, of the plague when people were dropping dead on the streets and he helped”.

“My uncle was a real story-teller, he had the knack to keep us in suspense till the end.”

Such were the tales—and tales too of Indian contacts, hunting exploits, of the Chicago World’s Fair, of the building of the CPR. And tall tales, like the one

about the newcomer who thought, hearing talk of what blizzards did, that a blizzard was some sort of wild animal.

The singing was perhaps best of all. "Lots and lots of songs" they sang.

"My Dad claimed he had a song for every day in the year", wrote one pioneer's daughter, "so he used to put his feet on the iron around the coal stove that had isinglass and sing every evening old Scotch and Irish songs". They sang old ballads—Stephen Foster songs—English music hall ditties. They sang:

"How is it Van Horne of the CPR

Can ride along in his private car;"

and

"The boiler was filled with lager beer,

And the Divil (sic) himself was the engineer . . ."

They accompanied themselves with concertina, mouth organ, fiddle, banjo, flute. Later, people had parlor organs and even pianos.

.....

Not every one of the pioneers did all these things—but all did some of them. Not all, for example, believed that Friday was an unlucky day. But there was a general feeling that you ought not start anything on a Friday "because you will never finish it"—for instance, to seed or harvest. Nor did all believe it was bad luck to open an umbrella in the house, put up a calendar before January 1, drop a knife or fork on the floor, see the new moon through glass. Not all believed in the good luck of finding a four-leaf clover, carrying a rabbit's foot, being first to give a new baby a gift or seeing a number of magpies. The feeling that there might be something in it—or that there really was something in it—stayed. Some said, "It's only a notion, but—" And so the thread of the past was woven in.

People used the familiar similes: smart as a cricket (or a whip, or a steel trap); fresh as a daisy (or paint, or a rose); as black as a stack of black cats; as bright as a dollar (or a button, or a new pin); as crooked as a dog's leg; as poor as a church mouse.

.....

So the yesterday of pioneer days becomes the today of settlement. Together the old timers and the youngsters look towards tomorrow. And when one generation says to the other, "It's an ill wind—" the other finishes with—"that blows no good!" The tradition remains, the pioneer lives on in his children, as his own past remained alive in him in a strange country and a new way of life.

DOROTHY KAMEN-KAYE.

NOTE ON SOURCES

The material on which this summary is based is contained in the Pioneer Folklore Questionnaire, which is No. 7 of the series of Pioneer Questionnaires issued by the Archives of Saskatchewan. The method by which it was assembled is: a sampling was made of the answers to 207 questionnaires (the total returned to the Archives to Nov. 1, 1954). Of the respondents, there are approximately twice as many men as women; all these persons came to Saskatchewan between 1880 and 1914. They range in age from 45 to 90 years. Internal evidence shows that the majority are rural in experience and outlook.

After samples were gathered and tabulated, the average answer was calculated out of the total. More women than men answered the life cycle questions and more men than women, those dealing with occupation and environment. Although it was suggested in a cover letter that replies represent the group activity of several persons, this apparently was not the case except in a very few replies.

This questionnaire is still being circulated, and copies may be secured by writing to Saskatchewan Archives Office, University of Saskatchewan, Saskatoon.—D. K. K.

Methodist Memories of Saskatchewan

So far as the work of the Methodist Church amongst the Indians is concerned, it must be readily granted that Saskatchewan has no memories comparable to those of Manitoba and Alberta. The work in northern Manitoba was begun in 1830 by James Evans—the most widely known of all the missionaries. From there he worked west, and the claim has been made that he was the first white missionary who ever looked upon the waters of the Peace River. But his imperishable glory lies in his making possible through the syllabic Cree “The word of God in their own tongue.” In later years when the Indians saw his canoe approaching they said, “Here comes the Island of Light.” James Evans had two great companions, Mason and Hurlburt. The latter so completely identified himself with the Indians amongst whom he laboured that when he left they exclaimed “There goes the Indian in the white man’s skin.” In Alberta, Mount Rundle at Banff is the indestructable witness to the work of the first and one of the greatest of all missionaries, Robert T. Rundle, his work so ably seconded by the Steinhauers and later by the McDougalls.

It was in 1868 that the Rev. George Young of Toronto was commissioned by the Methodist Church of Canada to establish its first mission among the pioneer white settlers on the prairies. While his immediate task was the founding of Methodism in Winnipeg, and Grace Church became the living witness to his success, yet his was the responsibility to see that the Church kept pace with the settlers as they slowly but steadily advanced westwards.

At first the settlers went ahead of the railway. When the line reached Virden the pioneers pressed on to Carievale and Carnduff in the south and to Moosomin in the west. With the building of the C.P.R. Qu’Appelle became the centre of the Methodist Church, stretching to the Kenlis plains in the north and west to Regina, but to Prince Albert belongs the distinction of having the first ordained Methodist minister and of possessing the first Methodist Church to be built in Saskatchewan.

The Rev. Arthur Whiteside had been appointed to Edmonton in 1878. Word came to him of Methodists settled in or near Prince Albert. He left by canoe and his diary contains a most interesting account of his voyage down the river and his arrival in Prince Albert. He soon set to work and the response was such that he not only gathered a congregation together but a church was built and opened on Christmas Day, 1881. This log building was the first Methodist Church to be built in Saskatchewan, and was used until replaced by a larger church in 1897.

Although the early Methodist services were held chiefly along the main line of the Canadian Pacific Railway, one must not forget a strip in the northeast from Saltcoats to Sheho and one in the south from Antler to Carlyle. The second Methodist Church was built in Regina. The Rev. Thomas Hewitt had been appointed as a travelling missionary to the railway construction workers with responsibility for establishing a church in one of the new towns on the line. He conducted the first religious service to be held in Regina on Sunday, August 27,

1882, in a tent on the railway station grounds. In October, Rev. George Young visited the infant settlement and helped Mr. Hewitt launch a campaign for funds to construct a building. A frame building was completed within the space of ten days at a cost of \$864.00 and was dedicated on November 26, 1882.

The work in Moose Jaw was initiated by the Rev. William Bristol. The first Methodist Church in that city was built and opened in the spring of 1883, and the following year a more suitable building took its place.

The Methodist Church always had a larger proportion of its members in rural areas than any other Church in Canada. So, while Regina was soon occupied, and only a little later the City of Moose Jaw, the strength of Methodism lay in its rural churches like those of Edgeley, Kenlis, Pheasant Forks, and in the small towns that served such areas. Edgeley has the distinction of possessing the first rural Methodist Church to be built in Saskatchewan. It was opened on July 1st, 1883, when Rev. Thomas Lawson was the pastor. It enjoys the further distinction of being the oldest sanctuary to be in continuous use from the year it was opened right down to the present time. Qu'Appelle was the Methodist centre of those days, and at one time had nine other preaching places attached to it.

From 1883 on the Church sought to keep pace with the incoming settlers in every part of the province. East of Prince Albert we soon find the names of Colleston, Red Deer Hill, Carrot River, and Kinistino appearing in the records. In the northeast for a few years Saltcoats took precedence over Yorkton. Sheho and Theodore were among the first to be occupied. South of the main line we find Fairmede, Antler, Carlyle and further west Couteau, and still further south Elmore, Carnduff, Oxbow, Alameda, and west to Estevan. In the north-west Saskatoon and Battleford are found on the list.

On going over the records some paragraphs make interesting, if not strange reading, in the light of things as they now are. Thus in the Minutes of the First General Council of the Methodist Church in 1874 we read, "The Districts of Red River, Saskatchewan, British Columbia and Japan shall be regarded as Missionary Districts and belong to the Toronto Conference." In the list of pastoral charges we find, for instance, "Maple Creek to which there shall be attached Swift Current." Maple Creek had an ordained minister several years before the Conference thought of placing one at Swift Current. Or perhaps still stranger it is to read that Estevan was the outside appointment of Pasqua—outside indeed—only one hundred and fifty miles away! The Soo-Line towns as yet did not exist, but before many years had passed away the Soo Line was to be the gateway for thousands of settlers in the western portions of Saskatchewan who came to make their homes here from the Dakotas and other west-central States.

The middle Eighties saw the beginning of Methodist work in Saskatoon. The first settlement was almost entirely on the south bank of the Saskatchewan. There were a few homes on the north side. The ferry between the two was established in 1884. Salaries were meagre in those days. A probationer received from \$300 to \$400 a year. It was difficult for him to be loyal to his pastoral duties when the ferry fees made relatively so heavy a demand. A few years later those inter-

ested in the church services were successful in securing reduced clergy rates so that the pastoral duties might be more effectively performed.

The first Methodist Church building in Saskatoon was opened and dedicated on January 13th, 1893. It bears the name "Grace." This is quite a common name for a Methodist Church, but in this case the church was named after one of its most devoted workers—a Mrs. Grace Fletcher. Her life and work embodied so much of all that is enshrined in one of the most beautiful and greatest of words to be found in the Christian religion. The work begun by Grace Church soon led to the establishment of Third Avenue Church, at first a relatively small church in the heart of the city, but replaced later by the present magnificent sanctuary—certainly the cathedral of Methodism in Saskatchewan.

The last decade of the century was a time of marked activity. The work so developed and extended that it seemed only fitting that Regina was selected as the meeting place for the 1895 sessions of the Manitoba and Northwest Conference. The Roll of Conference showed that at that time there were one hundred and three ministers, seventy-nine probationers, and a corresponding number of lay members.

On nearly all pastoral charges, both rural and urban, the Ladies Aids were quickly organized. The work they did was so effective that it received recognition from the General Council in 1894, and the President of the Aid become *ex officio* a member of the Quarterly Official Board. The Women's Missionary Society came later, and for quite a number of years there was very little response outside the city of Moose Jaw. At this time Grace and Zion Churches in Winnipeg were the strongholds of Methodism, but for two successive years Moose Jaw held the first place in W.M.S. returns for the whole of Western Canada by raising more than four hundred dollars. These were high figures for those days. The W.M.S. work in Regina had not even begun, and other charges in Saskatchewan reported sums from one to five dollars.

The general financial returns until after the opening of this century were almost unbelievably low when contrasted with those to which we are now accustomed. The work had been carried on many years before any married ordained minister received a salary of six hundred dollars. Metropolitan Church in Regina was the first to pay a minister over one thousand dollars. This was in 1903, when the official minimum was nine hundred dollars. The present writer began his work as a probationer in 1910. The salary was changed that year from three hundred and sixty to five hundred dollars. Out of this a probationer was expected not only to keep himself but also to maintain a horse, buggy and cutter and, incidentally, to save enough to pay his way through his first year at College after first paying his assessment to the Pension Fund. When Wesley College made its appeal for an endowment fund, while all charges from Moose Jaw to the Manitoba boundary contributed something, yet the total amount subscribed would not have been enough for one scholarship. Saskatoon, then seemingly so far removed from Winnipeg, subscribed two dollars and fifteen cents.

The close of the century saw the eastern half of the present settled area of the province well occupied and a considerable number of places north-west of Saska-

toon, as well as most of the points on the main line of the Canadian Pacific. There were then 41 pastoral charges. Of these 35 had ministers, 2 had "Supplies," and 3 showed one wanted. The Regina District then included the whole of Saskatchewan except the east central portion which belonged to Moosomin. Maple Creek and Swift Current belonged to the Calgary District. The provincial boundary did not become the Conference boundary until 1912. During the entire period 1880-1900 one hundred and sixty-seven ministers served within Saskatchewan.

The opening years of the twentieth century were full of interest for Saskatchewan. Among the main events may be cited the creation of the province in 1905, the rapid extension of branch railway lines, and the rise of the Saskatchewan Grain Growers' Association. Then there were two or three years of feverish activity in real estate values. When that passed away many were left stranded high and dry. But the chief feature of the period was the coming of the people. Now the western half of the province came to be fully occupied. The former tide of immigration came almost exclusively from the farms of Ontario and the Maritimes. Now, in addition to this stream there came still larger streams from the mid-western states of the United States, from the United Kingdom, and from almost every country in Europe.

The writer's first church on the prairie was typical of many. In my first Christmas service I noted in the congregation families who had come from no less than ten different European countries. In certain parts of the province there were great blocks of eastern European settlers. The Methodist Church, along with others, became deeply interested in the New Canadians. This phase of the work, so far as the Methodists are concerned, was opened by establishing an institute at Insinger, a few miles west of Yorkton. Mr. Pete Yemen, a loyal and devoted layman, was in charge. The district was then spoken of as "a little Austria." Later the Rev. and Mrs. T. W. Johnson continued the work. Further east the Rev. J. T. and Mrs. Stephens carried on similar activity in the Calder area.

The writer lived in just the opposite end of the province. Here the stream of settlers that poured forth from the railway yards of Swift Current was such that no one interested in humanity could ever forget. Who could even dream then that of these thousands of settlers so many would in the sun-baked dust-laden years of the Thirties form part of the great migration that sought to establish their future home to the north of Melfort and Tisdale.

The Methodist Church during this period built its greatest sanctuaries. Zion Church, Moose Jaw, was the first of these—built in 1905 and containing what was then the largest organ on the Prairies. Metropolitan Church, Regina, was built in 1906, and rebuilt after being destroyed in the cyclone of 1912. The largest and most costly was the Third Avenue Church in Saskatoon, completed in 1913. Outside of these cities, the Metropolitan Church, Swift Current, was the largest to be built in any town. Later this church was completely destroyed by fire.

The Saskatchewan Conference never possessed a Theological College of its own—Wesley College in Winnipeg serving both provinces—but it did found and

carry on for many years Regina College. Names indelibly associated with it from its beginning in 1911 are those of its principals, Dr. W. W. Andrews, Dr. R. Milliken, and Dr. E. W. Stapleford; and in the earlier years no one could quite take the place of Professor E. R. Doxsee, and in later years of Professor Frank Wagg.

This period is also marked by the coming of the "Woodsworth boys." Dr. J. S. Woodsworth had been for many years the General Superintendent of Missions. The new areas were opening up so fast that there seemed to be no way of supplying the need. So year by year Dr. Woodsworth visited England in search of young Methodist local preachers with a view to their becoming candidates for the Methodist ministry in Western Canada. He was successful in securing a very considerable number. It was the custom of the Methodist Church in those days for all candidates for the ministry to serve for two full years on a pastoral charge before going to college in Edmonton or Winnipeg to complete their training. The writer was one of forty-two who came out in 1910. Five years later twenty-eight of this number graduated from Wesley College, Winnipeg, probably the largest theological graduating class that Western Canada has ever known.

For a time the probationers exceeded the number of ordained ministers. When the annual Conference met in Yorkton just prior to the outbreak of the war in 1914, the records showed that the Saskatchewan Conference consisted at that time of fifteen Districts. These contained 248 pastoral charges, 550 preaching appointments, 365 Sunday schools, and 192 Churches. The Ministerial Roll was 154, of whom 123 were in the pastoral work, and there were no less than 148 probationers.

It was during this period that the first definite steps were taken by the Presbyterian and Methodist Churches looking towards that co-operation which would prevent so much needless overlapping. Only through such co-operation was there any possibility of all Mission Fields being supplied. The writer was first present at such a meeting in 1911. It was held at Swift Current, when the entire area from Morse to Maple Creek had only five ordained ministers—three Presbyterian and two Methodist. There were present in addition to the ministers and lay representatives Dr. Peter Strang and Dr. O. Darwin, the Missionary Superintendents. The decision arrived at was that the branch line running north-west to Cabri should be assigned to the Presbyterian Church, and the branch to the southeast to Vanguard should belong to the Methodist Church. This decision was not acceptable to the local churches, as is frequently the case, but the attempt made it abundantly clear that something definite had to be done and that the two Churches were officially committed to such a task. Nothing could stop the rising tide. Where action was too long delayed local unions were formed, such as Melville, Frobisher, and others.

Then the Presbyterian and Methodist Churches appointed their respective committees leading to the formation of what came to be known as "Affiliated Unions." When the United Church came into being there were many such unions, and a great deal of overlapping ceased.

When the Methodist Church entered into the Union on June 10, 1925, the Saskatchewan Conference consisted at that time of 14 Districts containing 260 pastoral charges. These were supplied by 175 ministers and by 85 probationers or lay supplies. There were 365 Sunday schools and the total enrolment, including 3,000 on the cradle roll, exceeded thirty thousand. The financial record reveals the Ladies' Aids raised \$100,000. The Missionary Fund totalled almost \$47,000, the returns of the Women's Missionary Society reached \$18,500, and the total raised for all purposes was \$675,000.

Thirty years have now passed away since the United Church came into being. The Methodist Church was born. It had its day. It did not cease to be. What matters name or sign, so long as the fire burns? Churches may change or even disappear, but the Call is ever the same—a flame for God, a burning compassion for mankind.

F. PASSMORE.

NOTE ON SOURCES

This article is based on the following official records:

Minutes of Conference, Wesleyan Methodist Church in Canada, 1833-74;

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The following books were consulted: George H. Cornish, *Cyclopaedia of Methodism* (Toronto, 1881-1903); John J. Coulter, *Methodism* (Toronto, 1924); John MacLean, *Vanguards of Canada* (Toronto, 1918); John J. Riddell, *Methodism in the Middle West* (Toronto, 1946); George Young, *Manitoba Memories* (Toronto, 1897).



SASKATCHEWAN WEATHER: SOME TALL TALES

"Speaking of high winds, once after a high wind a settler went out to get a pail of water from the well, only to find the high wind had blown the well right out of the ground." (Mrs. E. M. Duncan)

"One wind was so strong that it blew away all the soil and left the gopher holes sticking up in the air." (Peter Fraser)

"It gets so cold in Saskatchewan that as you walk your breathe freezes in the air and knocks you on the forehead." (John L. Zacharias)

"One man said it was so cold one winter when he was out hunting a prairie chicken flew up in the air and he shot it, but it froze right in the air and couldn't come down. His friend said, 'Now that just don't sound reasonable, what about gravitation?' 'Well, that froze too!'" (H.R. Carson)

—Saskatchewan Archives Questionnaire: Pioneer Folklore.

RECOLLECTIONS AND REMINISCENCES—*By Ray Coates.*

To The Golden West, 1904-08: Part II

AFTER work, my boss went up into Saskatchewan. He came back with glowing reports; level land, no stone, mile long furrows, etc. He decided to go out and pick homesteads for himself, sons, and several more of us. We didn't have to go for six months after entry, and could get a further extension of six months' leave of absence. We then planned to go out to do our duties, *i.e.*, break ten acres each year for three years, and live on the land for six months each year. So, after another season in Manitoba, we left in November, 1904, for Saskatchewan.

On each side of the railway from Regina to Saskatoon, with the exception of Hudson Bay school land and homesteads, land was all taken under the Saskatchewan Valley Land Company. It was supposed to have been acquired by them at two dollars per acre, but prices to settlers were eight dollars per acre.

Getting off the train at Hanley gave one the sensation of stepping off onto a pancake, it seemed so flat. The prairie had been burnt over in the fall, as far as the eye could see stretched the limitless space. Not a blade of grass nor a bush could be seen. Small farmsteads were scattered here and there, some with a stack of sheaves. After leaving the telegraph wires, there were no phones, no roads, just wagon trails. In places were rows of stakes, which we were told were railroad surveys. It was a popular game guessing where the railroad would cross the river, and how near it would come to one's place. The C.P.R. through Saskatoon was the first, followed by the Grand Trunk, close alongside for miles. What a howl from all the vast empty land to the south and it was not until 1908 that the C.P.R. came to Outlook.

We went west from Hanley, where we started to work threshing homesteaders' stacks. The early threshing machines, as I saw them, were utterly devoid of labor saving attachments. The steam engine was hauled by four horses, so was the separator, which was the farmer's job to move. A lad stood on each side in front of the cylinder to cut bands and shove the cut sheaf to the centre where the feeder swept it into the cylinder. The straw came out the rear transferred by a carrier and dropped on the ground. Here a man and team bucked it away taking some around to the engine to fire the boiler. The separator had a low bagger at waist level, the grain being run into sacks and hoisted into wagons. The bagger man kept track with a peg arrangement.

The Americans snorted in derision at these peppermills as they called them, but it was astonishing how efficiently they could be moved. At the end of each run, each man and team knew what to do. The belt was flipped off and rolled up, teams wheeled into place and away went the outfit to another set. I have seen some threshers, when trying to make the early feeders, blowers and high baggers work, long for the old styles. Some even took the feeders off until the expert came around. Early straw blowers bore a picture of a white whiskered old farmer in a long smock and straw hat gravely announcing to all and sundry, "This was the

farmer's friend and no mistake." We went around the district threshing two or three stacks for each farmer and we had our first experience at threshing flax.

Later on, with threshing over, we bought some supplies and headed west for the homestead. There, we started building a sod shack, having the walls about four feet high when the snow came. So we put the roof on, one of poles and straw with sod on top. Then our teamsters went home, leaving us to our own devices. We now dug out the floors until we could stand up in the shack. The first night was something I never forgot. For a bunk we placed two boxes end to end, for a stove we had a small two hole affair that would take a piece of wood about six inches long. Somehow the night passed, but before it did I wished many times that homesteading was elsewhere.

After a few weeks a couple more fellows joined us, one a married man who didn't take to batching and soon left us, going back to the comforts of Manitoba. The other chap had a small cookstove and a shotgun. We got more pipes and a supply of wood, laid a floor and rearranged things in general, also acquiring an iron pot similar to the ones women make soap in. After the sod walls thawed out we were fairly comfortable.

With the shotgun we got a lot of bush rabbits, which we cleaned, put in a sack and hung from the ridgepole outside for future use. Our pot filled a variety of uses. Wash days, both it and the dish pan were pressed into service. From it came the rabbit stew, another night the plum duff, again the rice stew. Bachelors learned the hard way. Possibly every bachelor cook wrestled with the problem of cooking rice. It usually happened this way—getting tired of pancakes, he thought of rice, which seemed easy to cook, so a supply was obtained on the next trip to the store. Put on to boil, it seemed astonishing the amount of water rice would absorb. Every pot and pan including the wash basin was pressed into service while the would-be cook gazed ruefully at the results of his labour.

In every district were women (their numbers now woefully depleted) to whom we bachelors applied for advice. Memories of these women are still held in reverence by countless men throughout the West. In addition to their own families, they took us under their wing, advising us, admonishing us if necessary, and looking after us in our ailments.

Our experience with the prairie itch was a case in point. At a certain family's farm where we often went to help with the work, we frequently stayed overnight. On one occasion, another young man and myself were staying overnight, he and I bunking together. As we were preparing for bed my companion announced that there was one thing he liked at night, and that was a good scratch. Well, if he wanted to enjoy himself, who was I to deny him, so he went ahead and enjoyed himself. Next morning we went our different ways, he up the river to his home and I back to the shack. Here we slept three in a bed and after a while began to develop itchy arms, legs and chests, which we could not account for. However, what could not be cured must be endured. Soon we were once again called to our friend's home to help. On this occasion, the house was full and the boss was put to sleep with me. On the theory it is more blessed to give than to receive, our

friend was doubly blessed, how much he was to find out later. Next day we separated, I going back to the shack, he back to his own bed. On our next visit we were closely questioned and examined; then we were given some sulphur ointment, told to go home and have a bath and wash everything. In due course our troubles disappeared, thanks to the motherly advice we received.

As we became more proficient with our cooking, we looked for fresh fields to conquer and, after consultations, we decided to try making bread. We were told to follow the directions on the yeast cake box. The beating process seemed to be the main hurdle. Placing the mixture in its floury nest in the bread pan, it was covered with a sheepskin coat held up by an axe handle. Unfortunately, someone blundered into it and our brain-child was spilled on the floor. We carefully scooped it up and continued with the baking process. The results the next day were beyond our wildest dreams, splendid looking loaves. At this point a neighbor and his wife called. We received some professional comments, she praised both taste and looks. Here we told her what mishaps our bread had been through and somehow her appetite for bread failed her. Of these early prairie mothers, when at last they crossed the bar they would merit their Master's "Well done, good and faithful servant."

The winter passed and in the spring we moved out to work for the summer months. I went to work at a stopping house, a farm which took in travellers to and from town. Some of these went west about a hundred miles and eventually reached a point farthest west from Hanley and farthest north from Swift Current. Some folks to the west sometimes went to Saskatoon with horses, a trip which nowadays, in a heated cab, seems almost effeminate.

Over the west trail from Hanley and south to the future Macrorie country, numerous settlers of varied types came. Some large outfits with a caboose, horse outfits, broncho outfits, ox teams, teams of horses, machinery. It was of the simplest kind, single furrow breaking ploughs were standard, twelve inch gangs if one had power enough. The early crops were put in with shoe drills, the disk drills had not yet made their appearance. Seven foot disks and drag harrows made up the balance. Considerable borrowing and exchanging work was the order of the day.

As the country opened up, large steam engines were brought in from the States and put to work breaking in the summer months. These monsters pulled fourteen or sixteen fourteen-inch ploughs and it was a sight never to be forgotten to walk behind and see the swirling mass of soil rolling over. The operators tried to squeeze twenty-six hours into every twenty-four, and as one wit remarked, "When they go to bed their pants are still swinging on the end of the bed when they get up and put them on again." Modern youth hasn't much on them for long hours or efficiency. One operator having a contract to break a section, started in the center and ploughed round and round to save idle travelling. They couldn't be bothered with anything less than a full cut, and when they quit, the horse outfit had a good job ploughing out the odds and ends.

In due course these large fields were sown to wheat. Forty-inch separators were belted to these engines, ten to twelve teams drew bundles, two water tanks

with grain teams extra. Four men forked sheaves into its ravenous feeder, while the blower vomited a torrent of straw. Cook cars took the place of house-feeding the crews. The boss had a light rig for getting supplies, taking the men that quit out and bringing new ones in. The firemen on these steam engines got up about three and went out to get up steam. About five-thirty the whistle blew for the teams to come out. Some outfits had racks with feed boxes at the back, and as dinner time came around, the boss would pour oats into each. Oat sheaves had been brought out and, as the noon whistle blew, the teamster would unhook, water his horses at the tank, tie them up to feed and he was ready for his own dinner, which was furnished in a cook car nearby.

Work continued into the dark, working on these rigs was like heaven—there was no night there. With a good day, large outfits could thresh two thousand bushels a day. The farmer fed the horses and supplied potatoes and milk. Woe betide the small farmer if it happened to rain. His oat sheaves, hay and spuds disappeared as if a plague had visited them. Farmers tried to solve their threshing problem by co-operatively owned outfits. One type consisted of a twenty-eight inch separator, hand-fed, straw carrier and powered by an eight horse-power one lungier gas engine. However, it finally settled down to 22 and 24-inch machines such as are in use now, and of course, ultimately the combine.

In the early years, Saskatchewan put on her siren smiles—just sow some wheat or oats and one reaped a bountiful crop. But our settlers found it difficult to make ends meet. Machinery was bought on time, horses, land, bank loans and mortgages all carried 8 percent or 10 percent interest. On arrival at the elevator the operator might say, "I've only got room for number 4." Again, he would shed crocodile tears and remark, "She's a bearcat, the market is down." Small wonder a lot of early settlers have long memories and don't take kindly to the Grain Exchange propaganda.

The early years saw a lot of buying and spending, credit was easy, everyone had a homestead and was good for a thousand dollar mortgage. Bronchoes cost about \$150.00 each and a good team \$500.00 and a finely matched show team \$900.00. Shades of Swift Current! Some used oxen—we were told they didn't need grain and one could eat them when you were through with them. If you tried this diet you might think the harness had been substituted. Driving them was something else. One had to get up about three a.m., work till about 10 a.m., rest in the heat of the day and work again later on. On hot days they would bolt into a slough, plough and all, and calmly gaze at you vomiting fire and wrath. Ox drivers were fully the equal of mule skinnners in their extensive vocabulary. One worthy who pitted himself against them found they worked a system on him. When he tried to start them by batting one into action, the other would hang back and vice versa. Finally they would lie down and merely flick an ear at his desperate imprecations. He got so mad at them he chewed Buck's ear, which was just another fly to Buck.

After several years of the long trail, we heard the C.P.R. was building out of Moose Jaw. A little later a buyer came through to negotiate the right of way.

A large gang of Galicians with mule teams came in, dug a water hole, set up tents and went to work with teams and scrapers building the grades. The men had a doleful chant of their own, so had the mules, and as quitting time came around a mule would start to bray, the call being quickly taken up by the whole bunch.

These camps took a lot of local produce—the cooks had a conventional way of storing meat. A quarter of beef was pulled to the top of a high pole with the idea that the flies did not bother it up there. I don't think the cooks worried much about the Galicians anyway—they were just so many cattle to them.

Next came the steel gangs with ties and rails. When the rails were laid, a gravel train consisting of flat cars loaded with gravel was unloaded by means of a blade winched over the flats, pushing the gravel off.

In the fall of 1908 the C.P.R. staged an auction of lots at Outlook in the townsite. The spectators were badly bitten by the investment bug, they fully imagined the town would be a second Chicago and paid fantastic prices for choice corner lots. There were two large hotels, several banks, lumber yards, livery barns, machine agencies, two hardwares, groceries and dry goods, besides real estate, lawyers, jewellers, drug store, restaurants, bakery, and almost every type of business, including three churches. After a while they found they were "too big for their pants" and had to make adjustments.

Before the railway got through, considerable building supplies and hardware were unloaded at Hanley, and the farmers would get a job hauling freight on their return trip. With the completion of the railway, lumber was more easily secured, and building went on apace.

Our American friends were used to prairie conditions, and were eager speculators, particularly in land. These spiralling speculations were eventually frowned upon by the financial powers, and our easy-going bank manager was replaced by a frosty mannered gentleman (one who knew not Israel). The prospective borrower would approach, cap in hand, whereupon the book of revelations would be consulted. Perhaps, as a great concession, one could sign a three months note at eight per cent.

Saskatchewan always has been a "next year" country. A year ago a correspondent burst forth with a verse on the prairie farmer's dream (a big crop). Our grim awakening tends to bring these closing lines to memory:

Saskatchewan, you always seem to me,
A woman without favor in your face.
Flat breasted, angular, and devoid of grace.
Why do men woo you, naught is fair to see
In that wide visage with thin, unkempt hair,
And form that squarely stands feet splayed apart.
Yet for scant guerdon we your rigors dare.
What is your lure, you hag without a heart?
Is it that he, who by your windborn song
In youth was ravished with youth's unstopped ears,
Must in your thrall drag out this tale of years,
Dumb years of charmed toil,
Hard, lonely, long,
Since yet on him who yet its echo hears,
Siren Saskatchewan, your spell lies strong.—H. B.

The Carlton Trail

By R. C. RUSSELL

In this recently published book Dr. Russell describes the course of the Carlton Trail, the terrain through which it passed, and the people who travelled it during the days when it was, as suggested by the sub-title, *The Broad Highway into the Saskatchewan Country from the Red River Settlement, 1840-1880*. The author, who is a plant pathologist at the University of Saskatchewan, has for several years gleaned stories and gathered information from various sources for this publication. With his kind permission we are able to present the following excerpt and illustrations from his book. *The Carlton Trail* (102 pp., 37 illustrations) was printed by the Modern Press, Saskatoon, and may be purchased from the Bookstore, University of Saskatchewan, Saskatoon. Price \$1.50.

E. E.

THE OVERLANDERS

THE lure of gold, to be found in the Caribou district of British Columbia, induced several parties of adventurers from the eastern part of Canada to cross the Prairies from Fort Garry to Fort Edmonton and to go from there over the mountains in the year 1859. It is said that three parties, numbering 60 men in all, followed the Carlton Trail that year, but apparently they left no written records and little is known of their experiences. In 1862, however, they were followed by several parties, among whom were a number who possessed a penchant for keeping diaries.¹ Thanks to them we know something definite about the doings of these later overland travellers. In the first party there were about 150 men organized into eight "battillions." Certain rather interesting rules were adopted as to the duties and conduct of the men. Among other things it was agreed that Thos. McMicking was to be captain of the whole party and that he was to be assisted by a committee composed of one representative from each group. He was to determine the hours of travel, the camping arrangements, and the order of precedence in the line of march, and he was also to direct the guide. The guide was to be their only mouth-piece in case they came into contact with any Indians, and no one was to trade with the Indians for fear of starting disputes with the aborigines. No liquor was to be used among the natives. The men took their turns at cooking, sentry duty, and all other necessary chores.

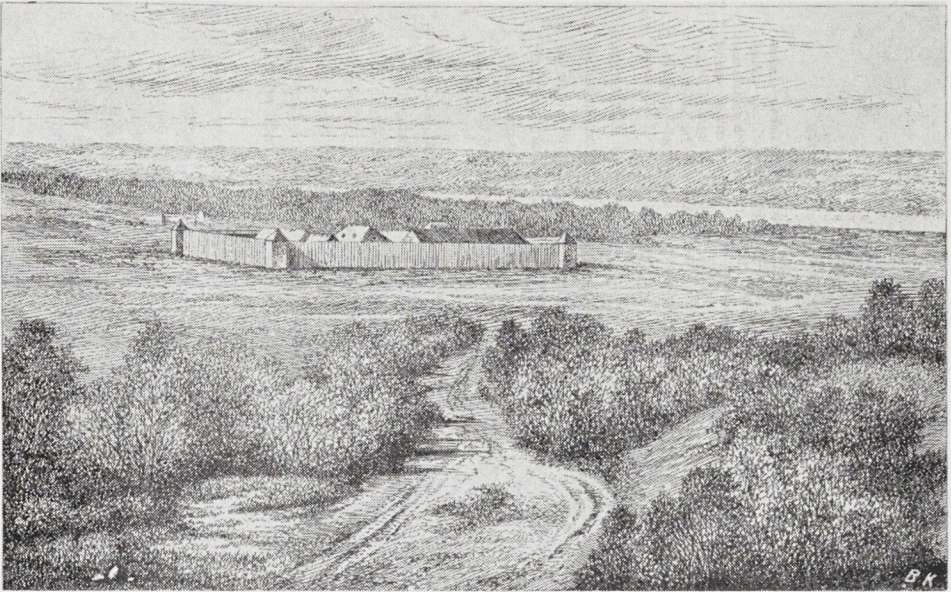
They started out from Fort Garry on June 5th and on the evening of June 12th camped at Shoal Lake. At this place, according to a diary kept by a Mr. Seller,

After supper some went fishing, some shooting, while many others were amusing themselves playing on different kinds of brass instruments, claranetts, fluits, violins, etc., and a concertena, and some two or three groups were gathered together singing over a few favorite pieces of vocal music which wiled away the hours of the evening till bed time.

When they reached the Assiniboine River they found a rude scow on which they ferried all their oxen and carts across the river in small instalments. Thos. McMicking wrote of the factor then in charge of Fort Ellice,

Mr. McKay, the master of the fort is an obliging gentleman, and, in common with the rest of his countrymen, keeps a prudent eye to business and a sharp look-out after the bawbees.

¹ Wade, W. M.—*The Overlanders of '62*. Government Printer. Victoria, B. C., 1931.



Fort Carlton as it appeared in 1872, with the North Saskatchewan River in the background. The fort stood on a level bench about twenty feet above the level of the river and a hundred feet below the plateau to the east of the bench.



Mounties and helpers at one of their outposts.



on the way to Edmonton. Branches of the Carlton Trail, leading to Prince Albert and to South Qu'Appelle are indicated. In addition, the Dominion Government's telegraph line from Selkirk to Edmonton is marked, with its branches from Humboldt to South Qu'Appelle and from Clark's Crossing to Prince Albert.

They stayed over Sunday at Fort Ellice and the Rev. Mr. Settee, a native missionary, preached a sermon in the fort which was attended by many of the McMicking party.

Apparently the prospective miners were not all equally adaptable to pioneering activities. Seller's diary contains this entry as evidence of the fact:

There we together split off from the main body and travelled ahead, the cause being the delay of certain parties who know nothing about carts and cattle or anything else save standing and looking at others working, or getting behind a counter, neither of which will be of any benefit to a man when his ox and cart is stuck fast in a mudhole.

It is stated that on June 24th they entered the Touchwood Hills and passed the old deserted fort. This was situated about six miles north and two miles west of the present town of Punnichy. In 1861 a new post had been built about fourteen miles south, near an Indian Mission on the western edge of the Little Touchwood Hills. The Overlanders gathered their first wild strawberries near the deserted post.

After crossing the Quill Plains, they passed through a magnificent country of alternate woodland and prairie where the grass grew luxuriantly in the open spaces. From the number of buffalo bones and old buffalo trails and wallows, which they saw, they concluded that this was one of the favorite hunting grounds of the Indians and Metis.



Lakelet, with steep wooded shores, in the district east of Cudworth through which the Carlton Trail passed.



A small party of half-breeds camped on the open prairie.

On June 30th they reached the South Saskatchewan River at Batoche. There they found a large batteau, the property of the Hudson's Bay Company, on which they were able to ferry six carts and their loads at each trip. The cattle and horses were forced into the river and made to swim across it. In the excitement of driving the livestock into the river, one of the men got into deep water and was nearly drowned. Expert swimmers pulled him out of the water and brought him back through the gates of death by means of artificial respiration.

On July 1st they arrived at Fort Carlton, having travelled the five hundred and some odd miles from Fort Garry in twenty-five days. The Fort at that time was in charge of a Mr. Lillie. It is stated that 300 Indian hunters and trappers were attached to this post, largely for the purpose of bringing in pemmican to supply the servants of the Hudson's Bay Company throughout the north country. Here the Overlanders had their first taste of buffalo meat, as they were able to purchase some in the fresh state at the post. They were very glad of the change and found that the meat resembled beef, but it was a little coarser in the grain and more juicy. The Overlanders wasted no time here but ferried their equipment over the north branch at once and proceeded westward.

Golden Jubilee News



AS SASKATCHEWAN celebrates her Golden Jubilee Year, there is a growing consciousness among her people of a rich historical heritage. By the end of the year this will have been expressed in many ways—in the publication of local histories, in marking historic sites, in radio broadcasts and pageants with an historical theme, in special historical editions of the daily and weekly press, and in a pictorial historic map.

One of the most important ways of emphasizing our heritage will be an up-to-date one volume history of Saskatchewan. *Saskatchewan, The History of a Province*, will meet a long-felt need for an authoritative, convenient account of provincial development from the earliest times to the present. This four-hundred page jubilee history—written by J. F. C. Wright, with the assistance of Alex Robb as researcher, A. W. Davey as illustrator, and Dr. G. W. Simpson as editor—is now in the hands of the publishers, McClelland and Stewart. It is a fast-moving narrative, interpreting events in terms of Saskatchewan's special dependence on weather, her special adjustment to a swiftly changing society, and the special blending of a patch-work of nationalities. Mr. Davey's hundred and fifteen line drawings and maps make this an unique volume in the field of provincial history in Canada.

An adaptation of the Jubilee history for use in the schools is also now with the printers. John Archer, Legislative Librarian, and A. M. Derby of the Department of Education, prepared this version (of about 75,000 words), and Mr. Davey created some special illustrations for it as well as cover jackets for both books.

Companion to the Jubilee history will be an anthology, *Saskatchewan in Song and Story*, compiled by Dr. Carlyle King, Head of the Department of English, University of Saskatchewan. The choice of material has not been confined exclusively to the writings of Saskatchewan authors, because some of the most striking and memorable references to the province have been written by non-residents. The selection includes poetry, fiction, essays and reminiscences. The collection deals with such themes as the natural environment, Indian life, pioneer experiences, "people and problems," and humorous fiction.

The Golden Jubilee Committee is collaborating with the University of Saskatchewan in support of another book which has great significance for anyone interested in the development of the province. This is Bruce B. Peel's *Bibliography of the Prairie Provinces*, which will be published by the University of Toronto Press. Compiled over a period of seven years, this listing of some 3,000 books and pamphlets relating to all aspects of prairie life will be of immense value to librarians and students. Mr. Peel, Assistant Librarian at the University of Alberta, was formerly in charge of the Shortt Collection of Canadiana in the University of Saskatchewan Library. This collection contains many of the items named in the bibliography.



Chapter heading "Furs, Forts and Pemmican" drawn by A. W. Davey for forthcoming Jubilee history of Saskatchewan.

A small but useful publication also planned for jubilee year is a descriptive and informative booklet about Saskatchewan's historic sites, to be produced by J. D. Herbert, Director of Historic Sites. This will be illustrated with photographs of selected sites and markers. It will include a listing of all sites marked in the past by the National Sites and Monuments Board, as well as those currently being marked under provincial auspices.

A handsomely produced, five colour, pictorial historic map is being prepared by A. W. Davey in co-operation with members of the Golden Jubilee sub-committee on historic sites, maps and publications. This map will depict many important places and events in the development of the province, from the time of Henry Kelsey to the era of oil wells and uranium.

In keeping with this movement to record our history, many communities are compiling local histories—some through school projects, some through Homemakers' clubs and church groups, or simply through hard-working, interested citizens. This consciousness of our history—both on a community and on a provincial level—surely justifies the observance of the jubilee; for out of it will grow a perspective about our small inner circles and the ever-widening circles of world citizenship.

Saskatchewan Golden Jubilee Committee, P.O. Box 1955, Regina.

Book Reviews

SADDLEBAG SURGEON. *By Robert Tyre.* Toronto and Vancouver: J. M. Dent and Sons (Canada) Limited, 1954. Pp. 261, front. \$3.50.

CRUSTY and stubborn Murrough O'Brien (now at 86 probably the oldest practising physician in Canada) was bargaining with a Manitoba farmer whose wife needed an operation:

"This ain't much of an operation, eh, Doc;"

"Fairly common one, Zack."

"How you fixed for a nice piece of mutton, Doc;"

"Pork's the thing I need, Zack."

"Pork aint's so cheap, Doc."

"Cheaper than funerals, Zack."

"All right, Doc. Hog you want, hog you get."

The winter of 1907-08 was a period of particularly hard times on the Manitoba prairies, Dr. O'Brien recalls. That year he bartered appendectomies for a side of beef or a load of hay, tonsillectomies brought a leg of pork or half-a-dozen hens, and babies were delivered for a bushel of potatoes.

Twenty years later, still searching for a practice remunerative as well as busy, Dr. O'Brien moved on to Frontier in southwest Saskatchewan. "I did not know it then," he says, "but I arrived just in time to live through ten years of dust and poverty with the wheat farmers of southern Saskatchewan." He found that pork and potatoes were to become as scarce as money. But he adds, "I was well up front with my hand out, getting my share of the sad-looking fodder arriving by relief train from the East."

Robert Tyre's lively book is a simple and well-told story of a prairie practitioner and an authentic pioneer of the West. For close to 58 years Dr. O'Brien travelled by horseback, bicycle, cutter and jalopy and on foot, in every sort of weather, to deliver babies (9,000 by modest count), pull teeth, set bones, pacify or scold neurotics, and perform surgical operations which commanded the admiration of more than a few city specialists. He saved the lives of his influenza patients in 1918 with quinine and whisky (colleagues who prescribed aspirin were objects of scorn). He cured the occasional sick dog, bloated cow and wheezing horse (a tricky business, for among his clients the health of animals frequently took precedence over that of humans—"and a doctor had to be careful not to become known as a good man with the animals").

He was forthright, stentorian in voice, hotly partisan and intensely loyal. He distrusted city doctors and, in company with his colleagues, spent some time devising schemes to keep the patient within the family circle "out of the clutches of those dollar-hungry strangers in the cities." It was never a good policy, he once pointed out, "to let a country patient sample the wares of a city doctor if you could help it." One such scheme was his participation in 1917 in the setting up of a local fee schedule to end fee-cutting and keep rural patients at home. For one

hundred dollars a family could buy a fairish amount of medical services. Dr. O'Brien would deliver a child for twenty dollars, remove tonsils for twenty-five dollars, perform a genito-urinary operation for twenty-five dollars, do a bladder aspiration for ten dollars and repair broken ribs for ten dollars. Five visits to his office were included and five dollars would still be left out of the hundred to pay for an examination for committal to the mental hospital.

Dr. O'Brien's ideas and values, in 1904 as in 1954, were those commonly ascribed to pioneer rural folk. The personality stereotype which emerges from Mr. Tyre's biography suggests the homestead farmer rather than the city-oriented physician. Granted the doctor found it necessary to work hard at earning a living, he nevertheless found himself campaigning (loudly and not always with diplomacy) for goals in health care with which many a modern practitioner would not care to identify himself and which seldom won O'Brien added popularity.

Prosperity was usually just around the corner or extremely short-lived for the doctor as he moved from one town to another hoping each new practice would include more patients able to pay bills. The milestones in his medical career are the place names of familiar prairie towns and villages: Dominion City, Rosburn and Birtle in Manitoba, and Frontier, Beechy, Craik and Qu'Appelle in Saskatchewan. At birth in India his parents had earmarked him for a different life. His forebears, all Britons of substance and valour, had left their imprint deep in church, army and civil life in the soil of the Empire. As O'Brien grew up his parents expected he would step easily into the tradition of a fashionable medical practice, probably in London.

But he failed a final examination in medical school, brought down on his head the disapproval of his family and, in a moment of defiance, sailed for Canada. For three rough years, in and around Winnipeg, he worked as a porter, dog teamster, music hall comedian, railway construction labourer, and farmhand. Finally, with a few dollars saved, he returned to the study of medicine, this time at the University of Manitoba medical college.

He liked the exuberance and friendly handclasps of the Westerners and upon graduation refused to return to practice in England. Instead, he set up his first surgery in a shack behind a Chinese laundry in the village of Dominion City, Manitoba. Like most physicians he hoped to retire early. But the reason he is the oldest practising country doctor in Saskatchewan is like many another country doctor, he simply cannot afford to retire. Dr. O'Brien estimates that in his almost sixty years of practice he left a total of uncollected accounts exceeding two hundred thousand dollars.

Robert Tyre's book is interesting and well-organized biography. Names and places familiar to many in the prairie provinces drift in and out of the narrative. The people are people who really lived in the West. Apart from some overdrawn (but quite forgivable) anecdotes on the rapacity of grasshoppers and army-worms, his story carries the ring of authenticity.

Saddlebag Surgeon is good news reporting. Because it is good journalism one cannot but note with regret the relative absence of depth and perception. Incident

and anecdote are related only superficially to the powerful forces, human and material, which shaped the development of Western Canada in the first quarter of the century. The book is somewhat empty of setting and has only a rudimentary sense of history. It is not likely that Dr. O'Brien more than any other pioneer perceived the extent, direction, and significance of these forces and his own degree of involvement—such perspective is reserved for the hindsight of the historian. But since *Saddlebag Surgeon* is the story of a Saskatchewan doctor and because so many "firsts" in provision of medical and hospital care were pioneered by the very people among whom Dr. O'Brien lived and worked, the reader may be excused for hoping to find within the pages fresh insight into the role of the country doctors in evolving these unique health schemes.

It is a characteristic viewpoint in most pioneer communities that medical care is a commodity which need be purchased only in times of emergency and great need. Usually there is a lag of ten to thirty years in development of the preventive services such as immunization and sanitation designed to keep people well. That much of rural Saskatchewan was far in advance of this tradition has long been observed. The uniqueness of the tax-supported and prepaid "municipal doctor plans" which have thrived in the province since 1914 resides not only in the fact that rural doctors cheerfully served on salary but that they were expected to engage in some public health work and to encourage residents to seek medical attention early. Robert Tyre's book provides glimpses of Dr. O'Brien as a municipal surgeon doing high quality work, as a municipal health officer hounding councillors and reeves to improve sanitation, and as a family doctor demanding (thirty years ahead of the times) free care regardless of ability to pay for typhoid fever and small pox patients and food for their families. The book suggests (but unfortunately does no more than suggest) that doctors like O'Brien probably played a more important role than has been realized in preparing and moulding public opinion for the many successful ventures into progressive health care schemes which today are taken for granted in much of the prairie provinces.

Historians would probably also have welcomed in this book some observations by Dr. O'Brien on the professional status of his rural colleagues. At the time he began practice the organized physicians had only just been given the right to preside over their own affairs. They had set up rigorous selection policies to weed out the quacks and the unqualified and from time to time they engaged in lively tussles with legislatures all too receptive to the plea of constituents that "any doctor was better than no doctor."

Notwithstanding that Dr. O'Brien explored many an abdomen by lamplight and once drained a jaw abscess with a horseshoe nail, his own standards of medical competence in rural practice were high in keeping with the quality and length of his training. He was not given to the soft answer or to tolerance; his views on the dubious qualifications of the occasional practitioner must, therefore, have been vitriolic and of real influence in raising medical standards throughout the prairies.

LLOYD G. WILLIAMS.

FIFTY GOLDEN YEARS, 1903-1953. A Brief History of the Order of St. Benedict in the Abbacy Nullius of St. Peter, Muenster, Sask. By *The Very Rev. Peter Windschieg*, O.S.B. Muenster: St. Peter's Abbey, 1954. Pp. 223, illus., \$2.00.

THE middle of the twentieth century is a time of jubilee, not only for the Province of Saskatchewan but for all of those activities and organizations which had their beginning when the province was in its infancy. Some of these originated after Saskatchewan became a province, but a few were already well established when the province was born. Among these is the Order of St. Benedict in the Abbacy Nullius of St. Peter, Muenster, Sask.

The history of the order, which celebrated its golden anniversary in 1953, is recorded in this book. It is a comprehensive work, too detailed for casual reading but well and competently put together. In it we find the complete story of the activities of the order, with detailed biographies of all who have contributed significantly to those activities. Included are the names of those who have joined the religious order, and the story of other religious groups which have contributed to the work that has been done during the past half century.

The book is profusely illustrated with formal photographs and casual snapshots of every conceivable related subject. Fittingly, it begins with portraits of the five Popes under whom the abbey has functioned, and proceeds through a variety of snapshots of abbey buildings as they appeared in the very early days; of priests setting out with team and wagon on missionary work; of groups of priests posing beside ramshackle log buildings which served their needs in the very early days; of the austere frame buildings which succeeded these rough shelters and the imposing structures which are in use today. The collection is interesting, not only to a student of the church and its work, but to the student of Saskatchewan history as well. The pictures graphically illustrate the trail our province has travelled from the pioneer days to the present.

The text of the book is similarly interesting, for in recounting the tale of the Order of St. Benedict the author unwittingly casts many revealing sidelights on the life of the Saskatchewan pioneer. The search for a proper location—a long and tedious journey across the plains by team and wagon—is much like that undertaken by any group of early settlers in search of good farm land. Their joy when they found a suitable spot, their early struggles with the difficulties inherent in pioneer life, are a much-told tale.

The whole story appears in a different light, however, because of its constant religious flavor. We are accustomed to the pioneer housewife struggling with the discomfort of a leaky sod roof; now we find the priest in similar difficulties:

Because of the stormy weather, only a few people were present. Snow was melted to serve as water for the Lavabo at Mass, and during the Mass snow on the sod roof began to melt and trickle down on the altar, which was prepared on a table.

Pioneer priest and pioneer farmer were tarred with the same stick, when it came to an ingenious use of the tools at hand in times of difficulty. The Fathers, we are told, did not hesitate to use the new roadbed of the C.N.R. (on which the

rails were not yet laid) as a convenient and smooth highway. When accident befell them on the road they were equally resourceful in repairing the damage:

In September, 1905, two Benedictine Nuns, Mother Cecilia and Sister Louise from St. Joseph's Minn., visited the colony with a view of establishing a foundation in Saskatchewan. While passing through the present location of Humboldt their conveyance, a democrat wagon, was mired in the mud for two hours. One of the singletrees broke and had to be replaced with a gun barrel. Prior Alfred and Prior Herman Bergmann, O.S.B. . . . were occupying the front seat of the wagon at the time . . . The next day the Sisters returned to Minnesota, deciding not to start a foundation in the colony.

In the abbey's history, too, are the story of the flu epidemic and the first World War, as these two upheavals touched the quiet life of the abbey:

From October, 1918, until the spring of 1919 Spanish influenza took a terrible toll. Almost every family was stricken, and many a young life was snuffed out. The priests and doctors were on sick calls day and night. Prior Peter, though not in charge of a parish at that time, administered the last rites of the Church to 46 patients from October 17, 1918, until the end of the year. The hospital at Humboldt was so crowded that an emergency hospital was set up in the public school building. Schools were closed as a precautionary measure and the bodies of the deceased were not allowed to be taken to church. Priests and Sisters contracted the disease, but fortunately all recovered. It was a terrible visitation, and the thought of it, even after thirty years, brings a shudder of horror.

In the main, however, the history recorded by the book is purely religious, recounting in serious detail the step by step growth of the organization as other groups joined in the work. Proper tribute is paid to the Sisters of St. Elizabeth and the Ursuline Nuns, and to each group and each individual who had a share in the work. The history of the parishes is carefully recorded, from the time of their formation to the present.

Tucked in around the story of church and church dignitaries, in among the lists of those confirmed and those taking religious orders, we find delightful bits of humor, much of it with a distinctly pioneer flavor:

During the summer of 1903 . . . an Indian walked into the tiny kitchen without knocking. Brother Adolf was frightened but offered the unbidden guest a cup of milk. This drink must have been delicious, since the cow, the only one owned by the monks at that time, had recently consumed the holy water in the stand at the entrance of the tent chapel, and the flowers from the altar.

The book is written in an interesting style with a wealth of detail which only the author could provide, since he lived through the years of the history he records. We cannot read his tale of "Fifty Golden Years" without feeling that we have had a brief but intimate glimpse into the life, the work and the character of the Very Rev. Peter Windschiegl, O.S.B.

SHIRLEY I. PAUSTIAN.

JOHN RAE'S CORRESPONDENCE WITH THE HUDSON'S BAY COMPANY ON ARCTIC EXPLORATION, 1844-1855. *Rich, E. E. and Johnson, A. M. (eds.)*, with an introduction by J. M. Wordie and R. J. Cyriax. London: The Hudson's Bay Record Society, 1953. Pp. 401; civ. Illus. Maps.

IN publishing a volume dealing with the search for the North-West Passage and Arctic exploration in general, the Hudson's Bay Record Society has focused attention on another field of activity in which the Hudson's Bay Company participated. This book contains a selection of the correspondence of the Arctic explorer, Dr. John Rae, addressed to Governor George Simpson and other officials of the Company in London and Rupert's Land.

Born in the Orkney Islands in 1813, John Rae grew up in a rugged outdoor atmosphere, learning at an early age to sail a boat, fish, hunt, and shoot. He went to Edinburgh to study medicine and passed the examinations necessary for the licence to practise in 1833. Thereupon he engaged with the Hudson's Bay Company to sail as ship's surgeon to Moose Factory, and remained with the Company in that area for some ten years. He established a reputation for general ability in the service of the Company, not only in attending to the sick, but in various duties in the office and stores, in trapping and hunting, and in dealing with the native population. His remarkable physical condition, especially his endurance in travelling great distances by snowshoe, attracted the attention of Governor Simpson, and when the latter was looking about for a suitable person to complete the survey of the Arctic coast undertaken for the Company between 1836 and 1839 by Dease and Simpson, he selected Rae. In commissioning Rae for the project, Simpson wrote: "As regards the management of the people & endurance of toil, either in walking, boating or starving, I think you are better adapted for this work than most of the gentm. with whom I am acquainted in this country."

In this first expedition carried out in 1846-47, Rae explored about 650 miles of new land and coast. His reports reveal the hardships which the party of twelve men endured with remarkable courage. Wintering at Repulse Bay in a stone house, they experienced in-door temperatures often ten to twelve degrees below zero. Their only fuel was the moss gathered for cooking. They took with them provisions for four months, but were absent almost fifteen. This dependence on procuring fresh food with rifle and fishing net, together with his speed of travel, accounted for Rae's success.

Rae's later work in the Arctic was dominated by the search for the missing Franklin expedition. Sir John Franklin sailed in search of the North-West Passage from London in May, 1845; his two ships were last seen in Baffin Bay near the end of the following July. The Hudson's Bay Company lent its assistance, in particular the services of Dr. Rae, to the widespread search which was commenced to rescue Franklin or determine his fate. In the first of two expeditions under British Admiralty orders, 1848-49, Rae served under Sir John Richardson; the second in 1851 he headed himself. In their excellent introduction to this volume, J. M. Wordie and R. J. Cyriax express the opinion that Rae's accomplishments in the expedition of 1851 have never been equalled. He made two journeys to

Wollaston Land and Victoria Land, both in the one season, the first on foot and the second by boat.

While the fate of Franklin had still not been determined, Rae undertook a fourth expedition for the Hudson's Bay Company in 1853-54, with the purpose of extending earlier exploration in the Arctic. It was on this expedition that he discovered relics of the Franklin expedition among the natives, and he returned at once to London with the evidence in order to intercept a further search party which was being outfitted to look for Franklin.

Rae did not again return to the Arctic but his four expeditions raised him to the front rank of Arctic explorers. His technique of "living off the land" was a notable contribution to subsequent exploration in the area. He received the major portion of the reward offered by the British government for ascertaining the fate of Franklin, while the remainder of it was divided among his companions on the expedition. It is interesting to note that Jacob Beads who served with Rae and received £260 as his share of the reward subsequently settled near Prince Albert at Saskatchewan Forks and contributed to the Church of England a portion of the land upon which the first Emmanuel College was erected.

Rae's correspondence gives a vivid picture of his four expeditions and reveals the character and stamina of the man himself. The relevant letters of Governor Simpson which are appended to the volume aid greatly in rounding out the picture of operations as they were carried out. Altogether the volume provides a fascinating account both for the layman and for persons already versed in the problems and progress of Arctic exploration.

ALLAN R. TURNER.

THESE ARE THE PRAIRIES. By Zachary MacCaulay Hamilton and Marie Albina Hamilton. Regina and Toronto: School Aids and Text Book Publishing Co. Ltd., 1954. Pp. 277, illus., maps, \$3.00.

THIS book represents the combined recollections and historical interests of two well known "old timers" of Regina. The late Z. M. Hamilton was a newspaperman, real estate promoter, and latterly secretary of the Saskatchewan Historical Society. His wife, the former Marie Albina Bonneau, was of a pioneer French Canadian family of Regina and Willow Bunch. The Hamiltons' memories as recorded here cover the period from 1882 to 1905. A perusal of the table of contents of *These Are The Prairies* recalls another work of similar type published in 1924, John Hawkes' *The Story of Saskatchewan and Its People*. Indeed many of the same episodes are retold in the later work. This is not surprising. Hamilton, like Hawkes, was a newspaperman and raconteur, and he had the same penchant for the colorful and unusual in pioneer life. The passing of such men marks the end of an epoch in popular historiography on the prairies.

L. H. THOMAS.

THE UKRAINIANS IN MANITOBA: A SOCIAL HISTORY. By Paul Yuzyk. Issued under the auspices of the Historical and Scientific Society of Manitoba and published by the University of Toronto Press, 1953. Pp. XIV, 232, \$5.00.

APPROXIMATELY one out of every ten people in Saskatchewan is of Ukrainian origin. Professor Paul Yuzyk is a Saskatchewan born Ukrainian Canadian. He received his M.A. degree here selecting as his thesis, "The History of the Ukrainian Catholic Church in Canada." Since then he has continued his studies on Ukrainian life and institutions in Canada. At present he is a member of the Department of Slavic Studies in the University of Manitoba.

This book is a survey of Ukrainian communities, groups and institutions in Manitoba. Since Winnipeg is the centre of many of the national Ukrainian organizations including the Greek Catholic and Greek Orthodox Churches, much of the information gathered by Professor Yuzyk is of direct interest to the people of Saskatchewan.

It is to be hoped that this study may also stimulate a similar survey of Ukrainian Canadian life in this Province. Fifty years ago when the Province was formed the Ukrainians were regarded with considerable reserve. Their strange language, costumes and customs seemed to make them stand apart. Their initial poverty was all too evident. Some feared that they would establish islands of alien folk in our midst.

No one could foresee the swiftness with which they would find an economic footing, rooted deep in the land, and then extending to the towns. No one suspected the richness of their tradition in art, music and handicraft. No one could have foreseen how the special conditions in Saskatchewan of mobility, not unconnected with the Model-T Ford, and a complex, but free organization of ever widening community life, would make impossible the type of isolated life characteristic of early generations. Here is a story rich in color, vibrant with energy and revealing in the processes of blended traditions. It is an integral part of the fascinating history of Saskatchewan. For anyone who wishes to write this story, the first step is to read this book on the parallel development in Manitoba.

G. W. SIMPSON.

A SHORT HISTORY OF PRAIRIE AGRICULTURE. By H. G. L. Strange. Winnipeg: Searle Grain Co. Ltd., 1954. Pp. 104, 50 cents.

STRANGE'S *Short History* is a collection of what were originally brief, independent articles appearing in the Searle Grain Company's "Market Features Letter" during 1953 and 1954. These articles were written to answer inquiries from various citizens of western Canada regarding local agricultural history from its earliest beginnings.

As might be expected from a series of essays so amalgamated, there is more repetition in the *Short History* than clarity requires. The book, at the same time, contains much useful information about the prairie West from the earliest days to the present. The problems peculiar to each period—economic, agricultural,

social—are presented on a platform of considerable research. As well, questions of today and tomorrow, still unsolved, are placed before the reader.

Considerable space is given to transportation—internal and to some extent international—the Red River cart, the transcontinental railroads, the various waterways. The problems of marketing grain are presented and the various stages in handling and storing grain traced from the time that general merchants accepted the first surplus grain in barter to the present day when huge terminal elevators receive the millions-of-bushels output of Canadian farms before it is shipped to its ultimate destination. Farmers' discontents have their place here—the line elevator monopolies of the early days, the farmers' unions and co-operative marketing ventures, Federal Government intervention in the form of Grain Commissions, grain inspection, and marketing under the Wheat Board. In other chapters matters closer to the actual farm appear—the phenomenon of summer-fallowing; the effect on grain production of climate, weather, soil, various plant diseases; scientific experiment in these fields; the varieties of grain—particularly wheat—developed and adopted for general use in an attempt to overcome farming hazards. Something, too, is said about the settlement of the West and the mingling of nationalities which go to make up the present-day population. A chapter is devoted to milling and one to banking. At the close of the book are nine appendices in the form of tables dealing with such matters as varieties of grains used over the years, yields per acre, grain prices, growth of the elevator systems, and precipitation.

It is, perhaps, impossible to capture the romance of history in so brief a volume as this, and certainly it has not been the author's aim to do so. What he gives us is chiefly a statistical survey of his period. Only once does he rise to emotional heights and that is in a spirited defence of Louis Riel whom he presents as a much-maligned patriot. At other times he nervously commends all actors in the western drama as if hoping to win the indulgence of both parties in each dispute. His general thesis seems to be that everything has worked for good in this best of all possible agricultural economies—a philosophy that leads him into occasional absurdities as when he drapes a fleecy mantle about the market speculators and the Winnipeg Grain Exchange, tucks them into the fold where prairie farmers rest, and utters pious sentiments about one big, happy family. As a book of reference, however, Strange's *Short History* serves a useful purpose. No student of the history of our prairies would regret its presence in his library.

PAT ARMSTRONG.

THE NOR'WESTERS. A FIGHT FOR THE FUR TRADE. By Marjorie Wilkins Campbell. Illustrated by Illingworth Kerr. Toronto: The Macmillan Co., 1954. Pp. 176. \$2.00.

THIS book is one of a new historical series for young people, planned by the Macmillan Company, and entitled "Great Stories of Canada." Of the volumes already published or in preparation, the publishers' note says: "Historically sound, each volume is written by a popular Canadian writer who

has the ability to infuse long-dead stories and characters with the excitement, the personality, and the immediacy of contemporary events."

The jacket design, in colour, is from a painting by the late Arthur Heming—a fur-trader's canoe shooting the rapids. The illustrations by Illingworth Kerr, in black and white, twenty-four in number, are admirable, capturing the spirit of each of the twelve chapters. The end papers are maps of the fur-trading country from Montreal to the West Coast, with insets of the Fort William route. As to source material, the author simply states in her preface that she has talked with men and women, and visited libraries (McGill and Toronto by name) and historic sites across Canada. Mrs. Campbell begins her story in Montreal in 1779 with the formation of the North-West Company, and ends it with the signing of the agreement with the Hudson's Bay Company in 1821 at Fort William. There are chapters devoted to David Thompson and to Alexander Mackenzie. It is interesting reading throughout, though its casual style—designed perhaps for its young readers—cannot possibly recreate the harshness and cruelty of those days. She speaks of the conflict with the Hudson's Bay Company, including murder and death by starvation, as though it were no less than justified; and she dismisses the Massacre of Seven Oaks as the half-breeds "defence of their homes." "It was unfortunate," she calmly states, "that so many men died at Seven Oaks. But the half-breeds had been there before Lord Selkirk's settlers; they had the first right to security. It was a great victory and the Nor'Westers celebrated boisterously." In reference to Lord Selkirk, Mrs. Campbell carelessly uses such terms as "treacherously," "without practical knowledge or stamina," "to recoup his family fortunes in the north-west," "hysterical."

With such casual statements, this reviewer must entirely disagree, and finds support in the considered opinion of such authorities on western history as Professor Chester Martin whose book *Lord Selkirk's Work in Canada* was published in 1916. As well as Professor Martin's study, there is an account of those years of conflict, to which he refers, and with which this reviewer is well acquainted. It was published by John Murray of London, in 1819, and a copy was submitted to His Majesty's Secretary of State for the Colonies. It is headed simply *Narrative of the Aggressions of the North-West Company*, and was written by John Pritchard of the Red River Settlement. It begins: "In the spring of 1801 I engaged as a clerk in the service of the X. Y. Company." It presents in direct and forceful prose a picture of the Nor'Westers that differs entirely from Mrs. Campbell's. In all fairness to her sincerity in presenting her account of those daring and utterly unscrupulous men, I must add that coincidence alone chose for her book this reviewer, who is directly descended from Lord Selkirk's settlers. Of my father's grandparents, three came to Red River from the Highlands of Scotland; but the fourth had come from Shrewbury years before, and was one of the Nor'-westers himself for a time. His name was John Pritchard.

RUTH MATHESON BUCK.

Notes and Correspondence

AN interesting biographical record, *The Homestead Days of John H. and Robert D. McNabb*, was privately published last year by John H. McNabb of Tyner and Saskatoon, shortly before his death. This 24-page booklet outlines the homestead experiences of two brothers who came from Kenilworth, Ontario, and whose first farm was in the Arcola district. The text recounts incidents of pioneer life from 1900 to 1905, but the illustrations (photographs) cover a span of over fifty years and give a vivid impression of the evolution of farm equipment in terms of one man's possessions.

The latest *Hockey Annual*, official handbook of the Saskatchewan Amateur Hockey Association, contains a 45-page section entitled "History of Hockey in Saskatchewan", prepared by Ken Mayhew of Yorkton, who has been associated with this organization for many years. A copy of the *Annual* may be secured by writing to Mr. Mayhew, The Enterprise Publishing Co. Ltd., Yorkton.

Mr. Mayhew's account is based on much careful research, using original records, newspaper accounts and interviews. Facts for the period since 1905 are presented in full, but the earliest years of hockey in Saskatchewan still remain to be investigated. The game at Moosomin in January, 1895, reported as the first played in the province, is predated by at least one other. *The Regina Leader* of January 11, 1894 contains the following report: "A hockey match was played in the skating rink on Tuesday evening after the skating was over. The game, which was witnessed by a large number of spectators, was well contested, and resulted in a victory for Bert Whitmore's team by three goals to two." The names of the players (7 on each side) are listed. Women too were playing as early as 1896, when a ladies' club was organized in Regina (see *Saskatchewan History*, Vol. V, p. 36). Perhaps some of our readers can throw further light on the early years of the game in Saskatchewan.

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